

THE SPIRITUALIST

A Monthly Magazine devoted to Psychical Research and Occultism.

Published by the
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of New York, Inc.

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This magazine will deal with various sciences: hypnotism, magnetic and mental healing, mind reading and telepathy, trance and trance mediumship; and explain the various phenomena.

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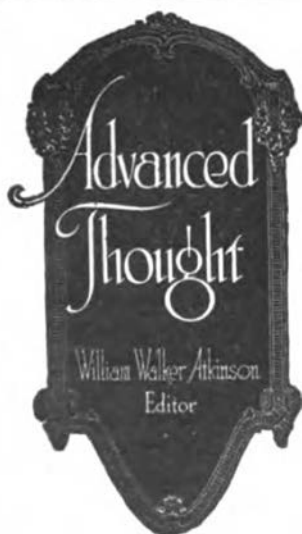
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AUGUST, 1916

No. 8.

Spiritual and Rational Glimpses of Astrology

By W. J. COLVILLE.

No subject probably has given rise to greater or more continuous controversy than Astrology, which is still a storm-centre around which fierce intellectual and legal battles are frequently raging.

A common belief among partially educated persons is that Astrology has been superseded by Astronomy, just as it is constantly stated that Alchemy has given away before Chemistry. These half-baked assertions are often made by persons of considerable learning and distinction in their distinctive fields of mental operation, but unfortunately for fair-mindedness and all-round culture even eminent specialists are often extremely prejudiced and display a most unworthy

narrowness of view when their opinions are sought outside the realm of their distinctive specialties.

Astrology, like many other sciences and arts which are ancient and mysterious, has suffered almost more at the hands of its alleged upholders than from the opposition of its avowed adversaries, and this has been chiefly due to the fatalistic theories and fortune-telling practices which have been long and widely associated with it. To understand the fundamental basis of Astrology we need to be somewhat familiar with the theory of the Universe entertained by the Wise Men of the ancient Orient, who all took the ground that this planet which we are now inhabiting is

that the English Society for Psychical Research was established. In view of this fact, the questions can hardly but come to the mind: What has been accomplished during these thirty years? What has been proved; what settled beyond all dispute? Has anything definite been arrived at; and if so, what?

A very brief summary of the accomplishments in this direction can hardly fail to prove of interest to the reader. I shall endeavor to give these as clearly and concisely as possible, dwelling more particularly upon the somewhat spectacular and dramatic accomplishments of the last one or two years.

It was in the early part of 1882 that Professor (now Sir William) Barrett, occupying the chair of experimental physics in the University of Dublin, crossed over to England, and proposed to form a Society for the study of these subjects. Mr. F. W. H. Myers and Mr. Edmund Gurney joined forces with him, and agreed—providing Professor Henry Sidgwick should become the first President of the new organization. Sidgwick was then the Professor of moral philosophy at Cambridge University, and his works on "Political Economy," "Ethics," etc., are well-known the world over. He possessed what Professor James called "the most incorrigibly and exasperatingly critical and skeptical mind in England." Gurney was a psychologist of the first rank, whose work "The Power of Sound" is considered the most original and remarkable treatise upon music in the English language. Myers was then a man of letters, occupying a position of inspector of schools—very much as Matthew Arnold did for many years. He is now known almost wholly to the public as a "psychical researcher"—his great work "Human Personality, and its Survival of Bodily Death" being undoubtedly the greatest work of its kind so far published. He was the pioneer worker in the exploration of the subconscious mind; and many of our household words, such as "telepathy," "subliminal," etc., were coined by Myers.

This little band of workers were soon joined by others—Frank Podmore, Mrs. Sidgwick, Sir William Crookes (whose classical experiments conducted more than ten years before, with the medium Home,

had rendered him already well-known,) Professor Alfred Russel Wallace, Sir Oliver Lodge, and many other men and women of similar stamp. In short, a definite scientific "Society" was organized,—committees were appointed, and work was begun.

Most of the early years of work of the society were devoted to (1) the establishment of telepathy, or thought-transference; (2) experiments in hypnotism (then altogether discredited); and (3) the accumulation and study of evidence, i. e., "cases" of all kinds, which immediately began to pour in. Innumerable experiments were carried on, both by individuals and by Committees; and the upshot of the first few years' work in this direction was to prove, to the satisfaction of most of the members and investigators of the Society, that telepathy was a fact in nature; and that it did occasionally take place between mind and mind, independent of the usual sensory channels. This was the first, and in a sense, the most important positive conclusion which was arrived at, as the result of this early work.

In studying the "cases" which were sent to the Society, it was soon discovered that many of these were of this character: apparitions coinciding with the death of the person symbolized by the apparition. Were these coincidences, so often noticed, accidental; or were they the illustrations of a *Law*, whose existence had until then remained unsuspected? It became a matter of statistics to find out whether or not this was the case.

For several years, such cases were collected; finally, in 1886, "Phantasms of the Living" appeared, containing 702 such cases, collected from various sources. The percentage of chance-coincidences which should have occurred were calculated by the authors; and it was concluded that the cases were far too numerous to allow of any such interpretation. Some unsuspected Law was involved. What was it?

In the opinion of the authors of this work, the explanation of these facts was to be found in telepathy—the "apparition" being, in fact, a "telepathic hallucination," generated by the dying man's mind, and thence transmitted to the living brain of a distant friend or relative, at the moment of death. Such was the theory.

Immediately these results were made known, the objection was at once raised: Are not these cases *too few*? Might not chance coincidence after all be a true explanation,—in spite of the apparently adverse testimony afforded by the figures adduced?

In order to put the matter to a still further trial, an International "Census of Hallucinations" was inaugurated—which lasted over several years, and embraced Great Britain, America, France, Germany, and other countries. As the result of this work, 30,000 cases were collected; and, out of this number, the coincidences were calculated. They were again found to be 440 times more numerous than chance would account for. As the result of these years of work, therefore, Professor Sidgwick's Committee came to the following conclusion—the most important arrived at, up to that date, viz: *Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact.*

Here, then, we have a very definite and pronounced verdict. Let us see what had meanwhile been accomplished in other directions.

Much work had been done in the investigation of the phenomena of Spiritualism—with varying results. The majority of the mediums producing "physical" manifestations had been shown to be fraudulent; and few "mental" mediums (with the exception of Mrs. Piper) had so far been discovered. Several baffling cases of "haunted houses" had been investigated at first-hand; and many old "cases" of all sorts had been collected and investigated. Gurney's early work in hypnotism deserves special mention, as he was one of the earliest experimenters in this field. Mr. Myer's elaborate exploration of the subconscious mind is well known, and is, in a sense, the foundation of all the late work in the same direction. It was through his indefatigable researches that the importance of automatic writing, crystal-gazing, and similar methods of "tapping the subconscious" were introduced.

With the advent of Mrs. Piper, a new

era dawned on the Society's investigations. This noted trance-medium—whose name is surely too well-known to need more than an introduction—changed the whole course of affairs, and the direction of interest of the Society's investigations. They now centred largely upon her. The first Report on her case appeared in 1885, over the signature of Professor William James,—in the Old American "Proceedings". In it, he stated his belief that, in her trances, this lady knew things which she could not possibly have acquired by means of her normal "eyes and ears and wits." Telepathy was thus proved; and the possession, by her, of a faculty bordering on "clairvoyance" was soon proved to exist, also. But the most important problem was this: Did this medium present, in her trance state, evidence tending to show that communication with the so-called dead was a fact? Was "spirit communication" proved by means of her mediumship?

On that point opinions differed—and still differ! But a few words may be said on the nature of the problem presented. *How can human immortality be proved?* What means could be devised—what sort of machine could be built and set-up, under Heaven, which would be capable of proving a thing of this character? How go about it?

In this wise. The "machine" used is a *human machine*—a human body. The medium goes into "trance," in which state her conscious mind is inoperative; and she ceases to control her own organism. In this condition, she is capable of being utilized (so the theory says) by other intelligences, outside her body. They manipulate her nervous mechanism; and, after great difficulty and many attempts, manage to speak and write by its means fairly successfully. It is a plausible theory (granting spirits to exist at all) and it is simply a matter of evidence whether they do or not.

What sort of evidence? This: A living, human being is known to us as a distinct "personality," having certain peculi-

arities, traits, characteristics, memories, etc., of its own. Many of these are possessed by no other human being; and this fact distinguishes that personality from any other. When these traits and these memories are forthcoming—we immediately say, “that is so-and-so!”

Now, when a medium goes into trance, and asserts that she is giving messages from so-and-so, we immediately ask ourselves: “Is the personality we know there? Has it the personality we knew in life. Has it the memories we once knew? Can he *prove his identity?*”

That is the problem. All the work which has been done in the past, up to the last few years, has been along this line—the identification of personality. Some of these instances are very strong, and can only be otherwise accounted for by supposing that the medium, in her trance, possesses remarkable and far-reaching telepathic and clairvoyant powers; and that she can read the minds of others, at great distances away, and from them obtain the necessary facts. Only in this way can many of these “messages” be explained—short of invoking the “spirit hypothesis.”

Of late years, two especial types of experiments have been conducted, as bearing upon this question of identity. One is by means of sealed-letters; the other is that of the so-called “cross-correspondence” tests.

The sealed letter tests are of the following type: A, when still living, writes a letter, which he seals, and places in the safe-keeping of some individual in whom he has confidence. After a time, he dies. He purports to communicate through a medium. He gives the contents of the letter. This is then opened; and the two messages are compared. If they tally, there is evidence that the same intelligence was operative in both cases—that the spirit of that man was actually *there*. If, on the contrary, they differed, it fails to prove this—though it does not prove the reverse, as many suppose.

Now, it must be acknowledged that, so

far, most tests of this character have been proved to be failures; though the thought was gasped in a general way in at least one case; and in another case a strange medium told the sitter the contents of his own letter, when he was still alive! Thus the problem is more complicated than it appears.

As to the “cross-correspondence” tests, they are based on the following considerations:—If several mediums, without holding communication with one another, write *portions* of a sentence, not one part of which is, in itself, complete or sensible; yet if they, when pieced together, make a complete, sensible sentence, there is good reason for supposing that this is not due to chance, but that some intelligence is guiding and shaping these various “scripts” towards a common goal. A *unity* is established, the existence of a separate independent intelligence has been proved, which has somehow succeeded in unifying all these scripts into one sensible and connected message. Thus, if one medium writes “Tuesday” and “Friday”; another “Wednesday” and “Monday”; another “Thursday” and “Saturday”; and yet another “Sunday—this completes the list”—then we should have pretty good evidence that the same intelligence dictated all four messages. In a number of cases, this sort of thing has been done—though, of course, on a different scale from this simple illustration.

These “cross-correspondence” tests are the newest experiments in the mental phenomena of so-called “metapsychics.” They represent the latest developments in that line; and, though they are doubtless most interesting and suggestive; they cannot be said to *prove* anything definite in one direction or in the other. We must await more facts—newer and stronger evidence, before finally making-up our minds in one direction or in the other.

(To be Continued.)

* * *

Man is an engine driven by the power of his own energy.

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1900

Time will come and soon when Uncle Sam will find it necessary to intervene in Mexico for the advancement, education and enlightenment of your southern brother. Ignorance, hardship and the power of gold have put Mexico today in a condition she will never be able to overcome, without the power of God.

You mortals on earth do not understand these things like we in the heavens, nor neither did I your servant while on earth in my body. During the great distress throughout the Philippine Islands, Cuba and Manila, where mankind was trodden down as slaves by a more powerful nation, and rulers were not getting enough gold, God in his infinite mercy, love and wisdom sent a Christian nation to their relief, that these people be made free and to worship God and love their neighbor as themselves. History will show you this to be true.

As your chief executive during these great times of distress, I was much worried. I prayed to God to send some relief that the great pending conflict could be avoided. I was weary, and my heart was sad as time progressed and conditions became worse; still I prayed with all my heart to God that war would be averted. When Congress presented to me, your chief magistrate, the document to sign, as I had taken my oath before God and man do my duty as your representative my heart was indeed sad. I wept silently, and pondered deeply and waited as long as reason would allow before I signed the document that caused the war with Spain.

I did not understand at that time why our great peaceful country—wonderfully blessed by God, and prosperity and happiness reigned from one end of the great United States to the other—should go to war. I continued in this state of mind until I passed into spirit and heaven. It was the work of God, a great principle was involved, our country was victorious, and today the great hand of love, help and kindness exists among all those interested. They, you and I realize God is merciful to the weak.

Your great country today is the greatest on the face of the earth. Prosperity, happiness and peace towards all nations. I ask you, dear readers, whether you believe

in a life beyond the grave or not, pray to Almighty God for strength, wisdom and knowledge, to guide you and especially the men you elect to power to guide them, guard them and inspire them in all that is right, honest and honorable. For the great conflict that will come to your country during the year 1917 and under a new president, when you will have on your hands one of the bloodiest wars the United States has ever seen.

Much suffering will exist, and the conflict will be long and lasting, you will find every abled-bodied man from 18 years up under arms. Many widows will be left, and many orphans. Great hunger will be felt from coast to coast. You will finally come out triumphantly, and win, it will be God's will, a great principle will be involved. The trouble is now brewing. May God help you one and all. Read John the second chapter and first verse.

Ask yourselves why do we dream so much lately, why do we see great visions of famine. And why is there so much uneasiness throughout our great country. Pray to God for guidance, the time will come and not far off, when you too, many readers of this story, will come to the spirit world and see these conditions, while you look back and see your loved ones in despair, and your great country at war in 1917. May God help you.

William McKinley. In spirit.

DO NOT FORGET.

By Mary Webb Baker.

Do not forget that the good we do
Will last through many and many a year,
And shirk not the duty given you,
From selfishness or childish fear.
Our lives are given us to use
For all, and not for one alone;
We're not left our way to choose,
Or know just where our best is done.

Do not forget that greater thing
Than all of these is yet to come,
That Truth like sunny skies of Spring,
Will yet illumine earth's deepest gloom.
Do not forget this divine command,
To give the best you have to give;
That others too may understand,
That only good in spirit lives.

Dreams That Come True

By Fanny R. Bandelier

It was on January 1st, 1915, that we, my dear late husband and myself, arrived on the Island of Titicaca on which island and on the other one called Island of Koati, we were to remain for nearly eight months, studying their Archaeology and Ethnology. These islands are situated in Lake Titicaca, a most marvelous sheet of water at an altitude of 12,500 feet above sea level; at a distance of about 300 miles, in a straight line, from the Pacific Ocean and fully 2,000 from the Atlantic. It forms the natural frontier between the Republics of Peru and Bolivia, that is the divisory line passes right through its wonderfully emerald green waters, apportioning the larger part of the big Island of Titicaca and all of Koati to Bolivia. The shape of this lake is so irregular that it is hardly possible to give more than an approximate estimate of its length and width, which is about 230 and 41 miles, respectively. The water is slightly brackish, yet on Koati we had to drink it, which was only possible when taken from a clean inlet at 6 a. m., before sunrise, or at least before the sun struck that particular spot. Then I always threw some red hot pieces of iron, or nails even, into the jar, also a small piece of sulphur. It was then at least drinkable. On Titicaca the water from natural springs was delicious. The ancient ruins on both islands are most interesting and we worked on Titicaca for about six months and then came back to take photographs. On Koati we remained about a month.

Although we suffered from the many discomforts which are the inevitable companions of all explorers in such remote parts of the globe, nothing more serious happened to us during our long residence on the Island of Titicaca, than a short adventurous episode of about a week, during which time the Indians tried to break into our quarters each night with the intention to kill us and rob what they supposed we must own. During this time we slept with our weapons ready in hand, with a match within easy reach, so that whenever we heard the stealthy approach of bare feet, we could strike a light and run to the door. The so-called window of the bed-

room had only a wooden shutter, no window panes. The middle room which served for all purposes in the daytime and was also the storeroom of our collections, had a big door with an antiluvian lock which could easily be broken from the outside. The third room was the servant's quarters, when this servant, who in his younger days had been a sergeant in the Bolivian Army, had been wounded in the Chilean war (he had received about seven wounds, all in his back,) was available. This was not often the case for whenever he was sent with our mail to the Peninsula of Copacavana, he used to remain there on a vacation and we had to send Indians over to look for him. So he was of no account and his room was mostly vacant, and, through a wooden shutter, quite easy of access. Our hearing became very acute to any sound during that time, for I think nobody likes to be surprised in his sleep in such an unceremonious fashion. Well, they did not succeed, nor did we catch one of them although once I got a glimpse of a garment fluttering around a corner of the building. I ran, hunted for him, but he had dived into a hiding place, which we did not even find in the daylight. When asked about this queer behaviour, they denied having any knowledge of such an outrage, naturally, nor did they know who it could be! . . . While on the larger island, we had christened a little Indian baby boy, who now bears the proud names of Ameterio Adolf, and his father, considering himself as our relative, not only spiritually, accompanied us with several other Indian workmen to the little Island of Koati, which is at a distance of about four miles toward the Southeast. We made the trip in a handwheeler with flat bottom, a boat we had chartered in Puno for our personal use. It was quite an unsafe conveyance, yet better than the Indian 'Balsa' a narrow boat made of the reed growing in the lake. It is safe enough, as it cannot sink, but in a storm the waves break over it in such a fierce fashion that one gets soaked to the skin. We were caught in a storm once and upon landing had to wring out our clothes in order to be able

to ride on horseback to the nearby village of Copacavana, about an hour's distance. It is true, had we had to weather that storm in our handwheeler, I doubt whether we would have survived, as it had no keel. It was only more comfortable, being wider and having really human accommodations like benches to sit on and a place for one's baggage. Tradition calls these two islands the islands of the Sun and of the Moon, Titicaca being the "Isla del Sol", (Island of the Sun), and Koati the "Isla de la Luna", (Island of the Moon). Koati has the shape of a whale and at its greatest height rises 200 feet out of the clear and shimmering waters of the lake.

Being shaped like a gabled roof there is but little space where to build a comparatively comfortable house and as the owner of this Island very seldom remains on his property longer than perhaps a couple of days, if that long, there seemed to be no need for such quarters. Consequently the so-called "casa de hacienda" (farmhouse) consists of a couple of miserable Indian huts, built in irregular shape around a little court. The houses are, like all Indian structures, of adobe, not even whitewashed on the inside and their roofs are strawthatched and set on top of the walls very much in the fashion of a woman's hat, leaving lots of "breathing-space". This might be comfortable in a tropical climate, but at the altitude of 12,500 feet it is a bit "cool." Furthermore we used to receive all kinds of friendly missiles from our co-inhabitants, the little birds, who built their cozy nests under the shelter of that roof. I constructed a kind of canopy over our bed to keep those greetings at least restricted. The floor was of Mother Earth and was so uneven that it was hard to stand up things. Our table consisted of two packing-boxes, placed one on top of the other while our chairs were iron camp-stools, designed, I am sure, more for the comfort of easy packing than of really good seats. The bed was of course the usual wide bench of adobe on which the mattress was laid. It could have been a bit softer! To keep our foodstaples and other necessities from "getting lost," I constructed a closet consisting of another packing box, stood upright, its cover fixed on like a door with nails and leather

thongs. Nails and a bit of string had to make a lock. It was not absolutely burglarproof. In two corners of the rather small room—it was not more than a few feet in either direction—the Indians had built a kind of trough with grain of some sort and no force upon earth could make them remove them. With money and a lot of persuasion I had succeeded in obtaining a table from one of the few Indians who lived temporarily on the island, but I had to promise that I would not wash its top too often, for the natives are convinced that water is harmful to furniture. Likewise had I to promise that I would not chew up its precious wooden legs! This table was so wobbly however on these legs and so high that it could not serve for any other purpose than to lean against the wall near the bed to hold our candlestick, our watches and a book or two. Also did I make the tea on this table each night when we were already in bed, because it seemed to be the only thing to give us some warmth. The only light and air, except which blew overhead through the rafters, came from a rather narrow and low doorway with its heavy and very clumsy wooden door. During the day it had to be left wide open to admit light and air, but at night, greatly to my sorrow, we had to close it, not only to keep the cold out, but to save us from the ever vigilant curiosity of the Indians. Our packingbox-table had of course to be worktable, as well as dinner table, but I cannot recommend it for its comfort. Whenever my husband used it to write with the typewriter I could not write at the same time by hand at it, for it shook too much. Thus, many a time when we were very busy with our annotations and our mail, I used to write on the floor, lying on my stomach, for the other affair, called table, could hardly be looked at. For our morning bath and general toilette we had to go outside the house, for the floor could not stand any extra dampness inside the hut. This was always very comical for the Indians would stand around and watch us bathe our faces, hands and arms and especially watch me comb my hair which was so very long and troublesome, with great seriousness. They also hold it to be unhealthy to wash so often, it is too cold up there.

I say all this that you may understand our situation and thus be able to appreciate our physical and mental condition. We worked very hard for three weeks, surveying the little island which harbors one of the best preserved ruins of Pre-Columbian times, the ruins of "Inaz-Uyu" or temple of secluded women, probably convent as we would call it today. In this particular ruin we worked a long time and it was rather difficult of access. Lying on the northern slope of the island we had to climb each day up to the top from our abode, then descend on the other side. This descent was made difficult by very slippery, short grass with which it was covered. I could only go down there with the aid of one of our Indians who would lend me his shoulder to place my hand on and descend slowly. And even my husband had to walk slowly. The Indians can walk with comparative ease, taking off their sandals. Thus far the introduction which will serve to explain physical and mental conditions which probably brought about the dream. This dream occurred in the night of the 21st to the 22nd of June. Nothing very special had happened that day, except that we were rather depressed for not having found anything very remarkable in the way of antiquities, although we had been digging all over the island, so to speak. It was very cold that night. Officially the day of Saint John, the 24th of June, is considered as the coldest day of the winter and the Aymara have a proverb, which says that Saint John is so cold that even the stones burst asunder! We had taken our usual cup of tea and I must not have been sleeping very long before I had the following dream:

It was daytime. We were sitting at our famous packing-box-table both busily writing by hand, making the entries into our journals. My husband always wrote his in English, while I wrote mine in German. Suddenly the room grew dark. Upon looking up I saw a rather tall, slender man standing in the doorway, thus taking away not only the light but also the air. He had a very handsome head with brown hair, big blue eyes, very fine clear-cut features and a short brown beard. He wore dark clothes and over them a long

brown overcoat. My husband rose from his chair and most amiably went over to greet the stranger, while I was rather angry at the newcomer for being so uncivil not even to give his name and the cause of his presence. I told my husband to ask the man's name at least, but he did no such thing, although I kept repeating my request. And the strange man compelled me by a look from his eyes right into mine, to rise also and come outside the hut. Once there he said to me in a nice, pleasant voice: "Take those," pointing at the implements for excavations, which the Indians left every evening leaning against the wall just outside the door. I looked up. Now I was decidedly angry and most impolitely said: "No indeed I shall not do such a thing, if you want to go treasure-hunting, you may as well carry those things yourself".—"Oh yes," he said, "you are going to take some of them" and again he only looked at me and I had to obey. My dear husband took up the heaviest ones, the man took also one or two, I gathered my own, for taking out skulls (which the Indians never touched) and thus armed we climbed the hill, crossed the little plateau and started to descend, when I again rebelled, this time with just reason, for, how was I going to go down the steep slope, without the aid of an Indian? The man looked at me, smiled and said: "Just try." Of course I had to try and I walked as securely as if I were on level ground. Once arrived at the ruins, he took us into the main courtyard, from there into a corner, where he poured the contents of a bottle he had carried in one of the overcoat pockets, and about which I had been wondering all the way, walking, as I did, directly behind him. Immediately a queer looking, big blue flame shot up to heaven and I said: "If you have taken me all this way to burn me as a witch, which the Indians pretend I am, why, you could have had this pleasure much easier right at the house." He only smiled most benignantly down into my face, a thing which made me very angry. As soon as the flame had gone down he said: "Now dig." Again I rebelled and told him that he could dig up his treasures alone, we had been digging all around on this same spot and did not need a nameless

stranger to show us where to work! But, my poor husband was by this time right down already on his knees working and of course I could not allow him to work all alone, thus I too stooped and began to dig. It did not last very long till I forgot all my indignation about the nameless Man, for in the loose earth I began to find things, most extraordinary things! First I found three queer animal figures which might be elephants or pumas (the South American lion or tiger) with incisions which resembled some sculptures at Tiahuanaco. These three figures were of thick beaten gold, one of them being broken in two. I put the two pieces together and held them toward the light and thus kneeling on the ground called the attention of my husband to the fact that these two pieces were so cleanly broken that, if soldered, no break would be visible. Then I found six little figures of silver which were hollow. They represented women. Then two beautiful bowls, rather wide, the handles being formed in the shape of snakes with tigerheads. Those heads were so remarkable that again I called on my good husband to share my enthusiasm for their open mouths with the teeth in wonderful symmetry and the tongues fashioned perfectly. A great many clay vessels followed now, most of them nicely decorated, a lot of copper and silver pins, together with other little ornaments. Then came one big human head, roughly

carved, but the head was of andesite, a stone which does not occur on the island. Several toads also of stone, which animal is even today used by the natives as an intercessor for rain (of course all such heathen ceremonies are performed with great secrecy). Several coiled-up snakes, also of stone and a great many pieces of different minerals used as fetiches (this is also done today yet). And, most remarkable, two pipes made of stone. This again made me shout almost with pleasure for we had never found such pipes! But with all my enthusiasm, suddenly remorse came of having been so discourteous towards the Man who had really caused us to find those beautiful things. I therefore turned to my husband and said most ruefully: "Dear, I am sorry that I was so ill-mannered to even forget to thank the Man for the great pleasure he has given me." My husband smiled with that smile that was his, when I had been specially naughty sometimes and he said: "I should think you ought to be ashamed just a little, kiddie, but you can talk to him now!" But, as I turned around he was not there anymore and I felt very sorry. My husband consoled me saying that he probably was at the house, so I proposed to pack up as much of our treasures as we could carry and return to the house. And, as it is with those nice dreams, while picking up some of the things, I awoke!

(To be Continued.)

A Message from W. T. Stead

Through *Mabel G. Howard.*

Fellow students: my life work was research as you know; and it was upon such a mission that I came to be upon that mammoth floating craft which was considered a master work of art—in so far as man perceived.

Had we been told before leaving the shores of home that the beautiful ship would never touch the distant shore whither she was bound, but that instead we would find ourselves disembodied spirits upon the shores of the borderland ere scarcely half of her allotted time to complete her journey had elapsed, me-

thinks not one but would fearlessly have stepped across her gang plank and have laughed in derision at such a suggestion. Yet the story you know full well as pertaineth to this material plane.

My message to you at this hour pertaineth to my experience during the catastrophe of the sinking of that beautiful, massive, floating palace. Picture with me light, and life, and activity from stem to stern. Try to imagine the hundreds of lives that at that moment were enjoying to the full the pleasures that an ocean voyage alone can give, and then without

a moment's warning—a thundering crash—a jar—that seemed as though the ship were rent in twain—and then darkness.

To those in the lower aft, the sleep of death had come. "In a moment, in the twinkling of an eye;" for them the "trump" had sounded.

Those of us in main forward, were yet to witness the scenes of rescue, and feel the awful pangs of earthly separation.

What a God given opportunity to us who knew the way, to lend our light unto those who knew not; and who saw in yonder waves but an open grave.

Could I have chosen the manner of transition, I could not have chosen better; and believe me or believe me not, ye who shall hear, many there are today whose spiritual eyes were opened during that short space of time, just forty-eight minutes from the crash to the sinking of the ship, I am told, and yet hours, yea weeks it seemed to us.

The light of the spirit-world like a searchlight shone over that darkened craft, and those who saw were they who gladly remained, and willingly allowed others to leave the ship for smaller craft.

I have heard the voice of angels while sitting in my study; but my son never

spoke plainer than when taking my hand he said: "Father, let's lead them all home."

There's not a moment in your earthly life when you may be surer of the spirits help than when danger threatens in the form of disease, or disaster to the physical body. Assistance from the angels, that you may put on the new body as the old slips away, is always and ever at hand, and the shores of that borderland dash up their waves upon your shores; and your spirit will ride those billows just as easily, and as naturally, and as calmly, as our ship that beautiful morn threaded her nose down the channel which but led her freight of human souls out upon the billows, and over the waves to the sunlit shores of the spirit world.

Mark you! The eye of the spirit with which ye see today, is the eye with which ye shall see from there, here.

Be ye faithful in your research. Be not discouraged because you meet with a charlatan. But remember that never was a genuine without a counterfeit. So therefore hold that which you prove: and lose sight of that which does not ring true; and press on: and the spirit shall lead you into all truth.
William T. Stead.

Some Day

Some day, all doubt and mystery about Spiritualism will be removed, and it will be made clear to those that want to believe in facts. The doubts that make us disbelievers will disappear, and prove to be blessings sent to us for gain.

Some day, our weary mind will rest in sweet contentment, when we know that those in the spirit world are at rest. And we will bless them when they return to prove to us the future life; and they will look back with clear eyes on us mortals, and they will be filled with wondering surprise, for they know the perfect plan which Spiritualism has taught.

They will know the path they should have pursued in mortal life and will understand the wise intent of Spiritualism. For our dear ones read our minds—they certainly do.

And they are glad of the opportunity to come to us and show us that what is

claimed in Spiritualism is true, and all that they promise is for our good, and when a spirit returns he comes to work together for our good.

Oh, what a comfort to know when we permit ourselves to be visited by these fondest hopes, which, to be blasted, would banish our eternal good.

Our spirit ones know what is best, for they see the end from the beginning.

Why should we doubt their word, for they say if we will listen we shall hear of loved ones. And they are able to work for our good. And we know that we will be benefited—no disappointment, nor anything will be overthrown to hurt us.

Our spirit ones will come to us for they love to do so, and they know that we should not wait too long to put us in communication with those gone before to prepare a way for us mortals.

Alberta Bryan.

The Return of the Murderer

By L. W. Marsh.

John M. Clark, an intimate friend of our family and a skeptical lawyer, told me of the following weird experience:—

One night they were awakened by the sound of falling dishes from the pantry shelves. Rushing down, they found everything as they had left it, a few hours before.

"No wonder, your minds are 'wobbly,' after seeing John Wudham's double," said Mr. Clark.

When they heard it the second time, they were all frightened, and Mrs. Clark's sister said,—"Robert and I are going home today and I would leave this house,—lease, or no lease,—if I were you.

Some premonition sent Mr. Clark home that night earlier than usual and he was shocked to find his wife unconscious on the floor.

They tried to restore her with the usual home remedies, but with no avail and Mr. Clark rushed for the nearest doctor, who said:

"Mrs. Clark has had some sudden shock, which caused this fainting spell, but her pulse is normal and heart action good."

When Mrs. Clark was restored to consciousness she told them of her experience of the afternoon. This must be what is meant by a haunted house, people appearing and disappearing, etc.

"This reminds me of a similar incident in this same house, about a year ago, under similar circumstances,"—remarked the doctor. "She talked of the falling of dishes, the phantom shape in the pantry, with his arm raised, a club in his hand.

"I thought she had become mentally unhinged."

About midnight Mr. Clark was awakened by the sudden opening of his door, and in the dim light saw a man's figure, with a club in his hand,—his face covered by a mask.

It was moonlight.

The man raised the club, threateningly, Mr. Clark reached for his revolver. Just then, he heard his cousin say:—

"Don't hit me, I'll give you my watch and money."

Seeing the figure, going through the hall for the second time, he fired at him.

There was no indication of having hit anything, solid, or human. Towards daylight they were horrified by what seemed like a body falling down stairs, or being dragged down, striking each stair, as it fell, with a terrible thud at the bottom.

A shrill scream and all was over. In the moonlight, he saw the gray figure, fired at it, and it vanished, Mr. Clark told the landlord the whole story and that he intended to move at once.

"Yes," said the landlord, "you are the third tenant that has been scared out of that house in the past two years. As they did not know each other, and did not know you, I had hoped that you would stay.

"As the story goes,—

"A woman was murdered by her husband and her body dragged down stairs, where it was found next morning,—with a club lying near it."

I met Mr. Clark, not long ago, who said he had taken no interest in the matter for several years, but had heard that the building had been torn down and a cafe put up in its place.

Dr. J. C. F. Grumbine, lectured at the Psychological Research Society of New York, Inc., on Sunday July 30th at 11 A. M., and 3 and 8 P. M.

The meetings were well attended at the three sessions, and the subjects dealt with by Dr. Grumbine were listened to with great interest by the audiences. Especially the evening's address on "Auras and Colors."

It was a special treat for our Society and its members and the public to have such a prominent man with us, and anyone who has not read his books, we advise them to get them.

On September 3rd, we have with us again our old friend W. J. Colville, who is also a wonderful and inspirational lecturer on the philosophy and phenomena of Spiritualism.

The Coming Race

By EDWARD LORD LYTTON.

(Chapter V. continued)

Quitting this hall, my guide led me through a gallery richly painted in compartments, with a barbaric mixture of gold in the colors, like pictures by Louis Cranach. The subjects described on these walls appeared to my glance as intended to illustrate events in the history of the race amidst which I was admitted. In all there were figures, most of them like the manlike creatures I had seen, but not all in the same fashion of garb, nor all with wings. There were also the effigies of various animals and birds wholly strange to me, with backgrounds depicting landscapes or buildings. So far as my imperfect knowledge of the pictorial art would allow me to form an opinion, these paintings seemed very accurate in design and very rich in coloring, showing a perfect knowledge of perspective, but their details not arranged according to the rules of composition acknowledged by our artists—wanting, as it were, a centre; so that the effect was vague, scattered, confused, bewildering—they were like heterogeneous fragments of a dream of art.

We now came into a room of moderate size, in which was assembled what I afterwards knew to be the family of my guide, seated at a table spread as for repast. The forms thus grouped were those of my guide's wife, his daughter and two sons. I recognized at once the difference between the two sexes, though the two females were of taller stature and ampler proportions than the males; and their countenances, if still more symmetrical in outline and contour, were devoid of the softness and timidity of expression which gave charm to the face of women as seen on the earth above. The wife wore no wings, the daughter wore wings longer than those of the males.

My guide uttered a few words, on which all the persons seated rose, and with that peculiar mildness of look and manner which I have before noticed, and which is, in truth, the common attribute of this formidable race, they saluted me accord-

ing to their fashion, which consists in laying the right hand very gently on the head and uttering a soft sibilant monosyllable—S. Si, equivalent to "Welcome."

The mistress of the house then seated me beside her, and heaped a golden platter before me from one of the dishes.

While I ate (and though the viands were new to me, I marvelled more at the delicacy than the strangeness of their flavor), my companions conversed quietly, and so far as I could detect, with polite avoidance of any direct reference to myself, or any obtrusive scrutiny of my appearance. Yet I was the first creature of that variety of the human race to which I belong that they had ever beheld, and was consequently regarded by them as a most curious and abnormal phenomenon. But all rudeness is unknown to this people, and the youngest child is taught to despise any vehement emotional demonstration. When the meal was ended, my guide again took me by the hand, and, re-entering the gallery, touched a metallic plate inscribed with strange figures, and which I rightly conjectured to be of the nature of our telegraphs. A platform descended, but this time we mounted to a much greater height than in the former building, and found ourselves in a room of moderate dimensions, and which in its general character had much that might be familiar to the associations of a visitor from the upper world. There were shelves on the wall containing what appeared to be books, and indeed were so; mostly very small, like our diamond duodecimos, shaped in the fashion of our volumes, and bound in fine sheets of metal. There were several curious-looking pieces of mechanism scattered about, apparently models, such as might be seen in the study of any professional mechanician. Four automata (mechanical contrivances which, with these people, answer the ordinary purposes of domestic service) stood phantom-like at each angle in the wall. In a recess was a low couch, or bed with

pillows. A window, with curtains of some fibrous material drawn aside, opened upon a large balcony. My host stepped out into the balcony; I followed him. We were on the uppermost story of one of the angular pyramids; the view beyond was of a wild and solemn beauty impossible to describe, —the vast ranges of precipitous rock which formed the distant background, the intermediate valleys of mystic many-colored herbage, the flash of waters, many of them like streams of roseate flame, the serene lustre diffused over all by myriads of lamps, combined to form a whole of which no words of mine can convey adequate description; so splendid was it, yet so sombre; so lovely, yet so awful.

But my attention was soon diverted from these nether landscapes. Suddenly there arose, as from the streets below, a burst of joyous music; then a winged form soared into the space; another as in chase of the first, another and another; others after others, till the crowd grew thick and the number countless. But how describe the fantastic grace of these forms in their undulating movements! They appeared engaged in some sport or amusement; now forming into opposite squadrons; now each group threading the other, soaring, descending, interweaving, severing; all in measured time to the music below, as if in the dance of the fabled Peri.

I turned my gaze on my host in a feverish wonder. I ventured to place my hand on the large wings that lay folded on his breast, and in doing so a slight shock as of electricity passed through me. I recoiled in fear; my host smiled, and, as if courteously to gratify my curiosity, slowly expanded his pinions. I observed that his garment beneath then became dilated as a bladder that fills with air. The arms seemed to slide into the wings, and in another moment he had launched himself into the luminous atmosphere, and hovered there, still, and with outspread wings, as an eagle that basks in the sun. Then, rapidly as an eagle swoops, he rushed into the midst of one of the groups, skimming through the midst, and as suddenly again soaring aloft. Thereon three forms, in one of which I thought to recognize my host's daughter, detached themselves from the rest, and

followed him as a bird sportively follows a bird. My eyes, dazzled with the lights and bewildered by the throngs, ceased to distinguish the gyrations and evolutions of these winged playmates, till presently my host reemerged from the crowd and alighted at my side.

The strangeness of all I had seen began now to operate fast on my senses; my mind itself began to wander. Though not inclined to be superstitious, nor hitherto believing that man could be brought into bodily communication with demons, I felt the terror and the wild excitement with which, in the Gothic ages, a traveller might have persuaded himself that he witnessed a SABBAT of fiends and witches. I have a vague recollection of having attempted with vehement gesticulation, and forms of exorcism, and loud incoherent words, to repel my courteous and indulgent host; of his mild endeavors to calm and soothe me; of his intelligent conjecture that my fright and bewilderment were occasioned by the difference of form and movement between us which the wings that had excited my marvelling curiosity had, in exercise, made still more strongly perceptible; of the gentle smile with which he had sought to dispel my alarm by dropping the wings to the ground and endeavoring to show me that they were but a mechanical contrivance. That sudden transformation did but increase my horror, and as extreme fright often shows itself by extreme daring, I sprang at his throat like a wild beast. On an instant I was felled to the ground as by an electric shock, and the last confused images floating before my sight ere I became wholly insensible, were the form of my host kneeling beside me with one hand on my forehead, and the beautiful calm face of his daughter, with large, deep, inscrutable eyes intently red upon my own.

(To be continued.)

* * *

The world makes one great mistake in its dual growth. It looks for support to the Bible on one side and to physical acquaintances on the other. In one sense, this union, which can never be harmonious, is made up of symbolisms and philosophies on the one side and animal magnetism on the other.



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It is a book which brought forth an immense response. The first 500 purchasers sent a shower of spontaneous letters of appreciation, which would fill a volume. A few extracts follow:

It protects me from the influences of evil and gives me strength to overcome temptations and preserve my peace and health.—J. S., Richmond, Va. (No. 32)

I have been warmed with a glow which has made me walk on air, and feel as if I were mentally taking the whole world into my arms and heart.—M. L. S., Hollywood, Cal. (No. 42)

I read the book time and again. Words cannot express the feeling that comes over me, as I was at the point of despair. My health and my business have improved so much that it is beyond belief.—N. S., Neligh, Neb. (No. 48)

Your valuable book I have read over many times and appreciate very much indeed. I am very grateful for the improvement I feel in my condition since reading your book.—W. G. F., Pueblo, Colo. (No. 228)

Only write that you will accept and will look to me for perfect health and vitality and changed conditions—it makes no difference to the treatment whether you buy the book or not; accept the healing without feeling obligation. Some who had this wonderful healing power, have lost it by healing for money. If you feel that you would not accept the healing without afterwards giving some kind of remuneration, put it out of your mind—that would not be taking "the water of life FREELY".

ARTHUR CRANE, 1278-80 Market Street, San Francisco, Cal.

I read every word. It is worth its weight in gold and then some. I have gotten more pleasure out of life since I read your book than I have during the past five years. I have become entirely free from the elements of which I wrote you. There has been a hundred per cent change for the better since reading your book.—W. E. B., Cleburne, Tex. (No. 323)

I have very carefully read your book. It is a wonderful book,—the truth is therein expressed. I have had some experience with influences and spirit forces. Now I have no fear of them any more, and the consciousness has enabled me to cast those influences out of others.—E. S., Grand Rapids, Mich. (No. 60)

Have read your book very carefully and am still reading it. It has done me good—I have been freed since coming in touch with you.—J. G. B., Haverford, Pa. (No. 370)

ANNUAL OUTING

The Psychological Research Society of New York

[INCORPORATED]

**Tuxedo Building, 637 Madison Avenue
New York**

The above Society are having their annual outing on Sunday, September 24th, 1916, to New Brunswick, N. J.; By Packard's six passenger touring cars.

This being the first annual outing that the above Society are having, we trust that our members and their friends and subscribers to our magazine will take advantage of this pleasant automobile ride.

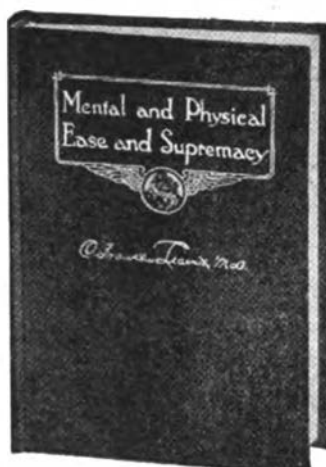
The Empire Theatre in New Brunswick has been engaged for us, where two meetings will be conducted, at 3 P. M., and 7:30 P. M.

We start from our headquarters, Tuxedo Building, 637 Madison Ave. prompt 8:30 A. M. Arrangements have been made for the price to be within the reach of all. Namely: \$2.50 EACH PERSON RETURN.

If you are intending to go with us, kindly send your name and address, stating number of persons, not later than September 16th, with your remittance of \$2.50. Ticket will be forwarded to you. This is necessary so that we may know how many touring cars to engage.

Special Notice!

Any of our members or friends or subscribers to our magazine who have their own cars, can greatly assist us by lending us their cars for that day. The reason that we are asking this, is that the price that we are paying for the cars is \$5 per person; but as several of our members and friends have already come forward by offering their cars and services free, we are able to make the low charge of \$2.50 per person.



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Incidents That Sustain Spiritualism

By R. A. DAGUE.

I am quite well acquainted with an intelligent, truthful woman who evidently possesses mediumistic powers, which fact, however, is not known beyond the circle of her intimate friends.

She sometimes tells those in her confidence of experiences which pretty clearly indicate that she is a medium. She was reared in the Roman Catholic faith, but has ceased to attend the services at that church, and she enjoys reading Spiritualistic books and papers. I will endeavor to re-tell faithfully one of her stories.

She says that when her mother resided with her and her husband, she lost her gold-framed spectacles and a pair of valuable scissors. A persistent but fruitless search was made for them several times, and they were finally given up as being stolen or lost beyond recovery. The lady whom I will call Mrs. G. one day long after the articles had disappeared, in a conversation with her mother who resided with her, said: "It is a mystery what became of my glasses and scissors. I wish some spirit would find them and come and whisper into my ear and tell me where they are."

Nothing further was said about the lost articles. Later Mrs. G.'s mother became ill and was born to higher life. Months after her transition, Mrs. G. had arisen one morning, and while sitting on the edge of the bed dressing, thinking only of her clothing, there came a whisper, clear and distinct in her ear: "This is your mother. Get a step-ladder, and go into the basement, take down from the top shelf a roll of old patterns and you will find your glasses and scissors." Mrs. G. was not frightened, because she had heard spirit voices before, but without waiting to finish her dressing she rushed for the step-ladder, went to the basement, took down the roll of paper patterns where it had remained undisturbed many months, and in it found the lost articles. Mrs. G. has no doubt that the voice was that of her spirit mother.

I once knew a man who had served many years as an engineer on fast passenger trains on eastern railroads. He was clairaudient. He told me that on three

different occasions terrible accidents were averted by a spirit voice which he recognized as that of his mother. I do not now recall all he told me, but I do remember that he said that on one trip he was flying along at a rapid speed when the spirit voice said: "Shut off the steam and reverse." He knew it was his mother who spoke. He obeyed instantly. He brought the train of cars to a standstill and began to back up. As he did so another train came around a curve in front, on the same track, and when the two engines came to a stop, the distance between them was only about six feet.

I am acquainted with a woman who says she knew two men who were once sitting together in a double seat in a coach on a fast train. One man suddenly arose to his feet and said: "Let us leave this seat and occupy that one in the rear of the car." "Why should we do that?" replied his companion, "this seat suits me." "Let us make the change," said the first man, "and I will tell you." Having changed seats the gentleman said: "I sometimes hear spirit voices and a voice spoke to my inner ear telling me to change seats and do it quickly." A few moments later the axle of the car broke and came through the floor and smashed to fragments the seat just vacated.

Spiritualism knows many similar instances, but the skeptic asks, and very properly too, "if the spirits spoke to their friends in the incidents mentioned, why are not other lost articles found and accidents averted? In short why should not spirit warnings be general instead of so exceptional?" My answer is, I do not know why. There are thousands of things I do not know. It has been said that a few persons are born endowed with mediumistic gifts; the Bible says there are gifts of healing, of prophecy, of discerning spirits, of speaking in unknown tongues, of dreaming dreams, of seeing visions. Great musicians like Beethoven, Mozart, Wagner, and Blind Tom were born with marvelous musical talent. Many noted authors say what they wrote was spoken to their inner ear. Harriet Beecher Stowe has

been quoted as saying that she deserved no credit for writing "Uncle Tom's Cabin." The entire book was spoken into her ear by a spirit voice. Socrates, the wise philosopher of Athens, who lived five hundred years before Christ, heard daily a spirit voice who directed many of his movements. Joan of Arc, an illiterate peasant girl, aged fifteen years, took supreme command of a defeated, discouraged army of France, prosecuted a marvelous military campaign, won great battles, defeated a powerful English army and saved her country. She said all the orders she delivered to her generals were first given to her by a spirit voice. After the war was closed, the voice left her and she again went back to her parents and worked in the fields and vineyards. Later, the bigoted clergy said she was a witch and that the Bible said: "Ye shall not allow a witch to live." They, therefore burned the girl at the stake.

I do not know why there have not been many Socrates and Joan of Arcs. Why some people are born with mediumistic powers and others have no such gifts, I do not know neither do I know why in large families, brothers and sisters differ so widely mentally, morally and physically. Even twins are often as unlike as though they were entire strangers each to the other. I do not know why all the fishes of the sea are not the same size and color, nor why there is an infinite differentiation of flowers and vegetation.

Nor do I know why there are many hundred varieties of birds of differing plumage and songs. I do not know why no two of the myriads of suns, planets and moons are exactly alike. What I do actually know compared to what I do not know, is like comparing a tallow candle to the sun, but I believe I am a child of Infinite wisdom and love and shall live and learn forever.

A Message

Emily T. Reynolds.

I was feeble, old and gray—
I laid down my pen with trembling hand,
"Folded my tent" and stole away
To this wonderful spirit land.

My journey on earth of sunshine and sere,
For I had only just begun
To scatter broadcast my pearls of cheer,
And enter the home rest I had won.

I now take up my spirit pen,
And write again in verse and line,
A message free to weary men,
All about this spirit clime.

Fraud is unknown upon this plane,
And time in its ceaseless flight,
Life's setting sun ne'er on the wane,
In this strange land of truth and right.

Love rules in this realm of ours,
And the strifes of men have ceased,
Blissful indeed are the cool sweet showers
And the labors of life increased.

Brooklets murmur away to the sea,
Mossy banks all covered with flowers—
And a stately tree has grown for me,
In this wonderful world of ours.

Birds build nests in the forests deep
And choose again a loving mate,
And boughs bend low with graceful sweep,
Sweet lull-a-byes create.

Would'st come to me? I'll show you more,
From out this spirit glen,
A glimpse of the happy golden shore,
The future abode of men.

Then adieu! perhaps I've startled you,
With this wonderful news I ken,
And anon I'll come and tell you true—
Much more with my spirit pen.

San Jose, Cal.

✿ CORRESPONDENCE ✿

BIBLICAL PROPHECY AND THE PRESENT DAY.

To the Editor of The Spiritualist:—

It is said that in one or two of the countries at war it is proposed to revolutionize the marriage institution. It is suggested that all births shall be made equally legitimate, and that no special advantage in law or sentiment should be given to children born in honorable wedlock. It is said that public sentiment approves the proposition. This terrible war and the authors of it, not content with taking from the home the father, the son, and the brother, drenching the earth with their blood, and leaving tens of thousands of broken hearts and sorrowing homes behind, now threaten to destroy the social fabric on which the home itself stands.

Is another Biblical prophecy to be fulfilled in the present generation? Isaiah IV, 1, says:

"And in that day seven women shall take hold of one man, saying, 'We will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach!'" Chapter III, Verse 26, states that the men have fallen in war, so that the surviving women cannot find husbands. Seven women ask from one man the privilege of being called each his wife, and voluntarily offer to resign all the usual advantages of that relation. "In that day" refers to the time of the calamities foretold in Verses 14 to 26 inclusive, prior to and during the falling of the seven last plagues, described in Revelation XV. and XVI. Verses 16 to 23 are a striking forecast of present-day feminine frivolity in matters of dress.

To a Hebrew woman the "reproach" of being unmarried and childless was a great calamity. See Genesis XXIX, 32, XXX, 1, 23.; Leviticus XXVI, 9; Samuel I, 6-8; Psalms CXIII, 9, CXXVII, 3; Luke I, 25. On the other hand a family of children was counted a blessing.

In order to replenish the nations' population devastated by war and multiply

sons more rapidly to feed the cannon in case of future wars the questions of polygamy and concubinage are being weighed in many minds. Is this to be the outcome of the insensate slaughter going on in Europe? Where will it all end?

New York, N. Y.

T. Leonard.

"COME OVER AND HELP US."

To the Editor of The Spiritualist:—

While sitting on the porch late this afternoon reading the article of the July number of *The Spiritualist*—"Will the War Hasten or Retard Peace?" I was filled with a deep sorrow, on account of the war in Europe, when a silent voice whispered: Write "The safety of Europe lies with America throughout. Much is being said and done with the 'hyphen'. The time will come, it will not be long, when the 'hyphen' will be swept by the winds, when men and women, boys and girls, will not live for self, but listen and hasten to the cry—"Come over and help us." Not with shot and powder, swords and battleships, but with bread and butter, food, homes and clothing. There will be no hatred among different tongues, one will be as sweet as the other, and all will know the Fatherhood of God and the Brotherhood of Man."

President Wilson lives under strenuous conditions and if elected again will accomplish a greater work and add another star in "Old Glory, the Star of Peace."

Chicago, Ill.

Alma B. Wilson.

* * *

The grail is as near to him who sees it least as to him who grasps it. The Grail is the price of the higher vibration. To qualify for the next higher step in spiritual growth is to absolutely and entirely cast aside the influence that holds one down. Indeed, the Grail is no nearer the top step of life's ladder than the lowest. It is the atmosphere or the vibration of discordant pulsations that shut the view from vibrations that are definitely removed.



C. P. CHRISTENSEN,
The Danish Psychic, founder and President of The Psychological Research Society, Incorporated, New York.

Editor of this magazine.

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